

# *The* CHRISTIAN CENTURY

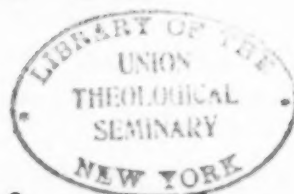
*A Journal of Religion*

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When Jesus Staggers Us

*An Editorial*

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## Mexico's Spiritual Rebirth

By Hubert C. Herring

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What Is Disturbing  
the Lutherans?

*An Editorial*

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# Why They Leave the Sunday Schools

Did you read that editorial in The Christian Century of July 8

under the above title? Dr. J. D. Jones, of Bournemouth, England, has been reviewing his experiences as chairman of his denomination in England, and has given especial attention to the perplexing problem of the Sunday school. Why the teen-age leakage? Organize, organize, was the slogan for years. Follow-up systems have been tried to the limit in some schools. Outside activities have been stressed. But in spite of all, there has been a pronounced decrease in Sunday school attendance both in England and America.

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# The CHRISTIAN CENTURY

including CHRISTIAN WORK

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## EDITORIAL

THE ELECTION of the Rev. Mordecai W. Johnson, of Charleston, West Virginia, as president of Howard university, Washington, D. C., is announced. We consider this the most important educational election of the year, or of many years. It is important

### An Election of National Importance

because it gives a remarkable man the chance to do a remarkable piece of work. It is even more important because it marks definitely the passing of a new mile-post in the long pilgrimage of a race. Dr. Johnson is to be the first Negro president of the famous college for Negroes at the national capital. There is deep meaning in the fact that when the trustees of Howard came to choose a successor to President J. Stanley Durkee—who goes, after eight years of service, to the old Beecher-Abbott-Hillis pulpit in Plymouth church, Brooklyn—they decided from the first that the new president must be a Negro. And in their selection of Dr. Johnson it is safe to predict that they have found a man who can justify their belief in the ability of the modern American Negro to provide his

own educational leadership. Dr. Johnson is a product of great schools—Chicago, Rochester, Harvard. He has held positions of responsibility on the international committee of the Y.M.C.A. But it has been as pastor of his Baptist church in Charleston that he has proved his size. There has been little better preaching in America than has been the portion of this West Virginia congregation. Dr. Johnson has been one of the first of his race to see the racial problem in this country in its true perspective as a part of a larger world problem. He goes now to a position in which it may be his privilege to pass on his own breadth and depth of view to hundreds among the coming leaders of the Negroes of America.

### Nebraska's Vote on Drill Postponed

CITIZENS OF NEBRASKA will not vote this year on the policy of requiring military training at the state university. When the first of July came—the last day for filing petitions under the initiative law—the committee which had been securing signatures asking for such a vote found itself still 4,000 names short of the necessary 33,000. The work which has been done, however, is far from lost. Candidates for the legislature will be asked to take a stand on this issue before the autumn election. If a sufficient number who favor optional drill are elected, a bill will be introduced in the next session of the Nebraska legislature having in view the same end sought by the initiative. If this course is not followed, there still remains the use of the initiative in the election of 1928, and, with two years in which to gather the 4,000 names still needed, it can be taken for granted that the issue would, by then, find a place on the ballot. Nor is there much hope that the sort of high-pressure campaign which the supporters of compulsory drill have used during recent weeks can be successfully continued for two years. During a few weeks while an issue is new, and when the side in possession of the field is able to throw into action compact and well-drilled opposition, it is possible to confuse the masses of citizens so that they cannot tell black from white. But that sort of thing cannot be kept up long. Even before the end of the recent Nebraska campaign, President Coolidge's utterance in favor of optional drill had knocked the bottom out of the 'bolshevism' and 'radicalism' cries raised by the supporters of compulsion. In a long campaign, with plenty



of time for education, the common sense of the people can be trusted to assert itself. The people of this country do not intend to say that their boys must become soldiers in order to have a higher education. Compulsory drill in colleges is doomed.

### French Veterans Protest Debt Agreement.

ON JULY 11 twelve thousand French veterans, many of them maimed and blind, marched up the Champs Elysees to the George Washington monument where they left their protest against the Washington debt settlement inscribed on a stone plaque. The inscription reads: "Over the head of diplomacy and far from political and financial combines the war veterans of France appeal straight to the people of the United States. After the deceptions of peace the proposed debt settlement would consecrate the ruin of France and the loss of its independence." While the French government discouraged the demonstration, it is quite evident that the new Briand cabinet will find difficulty in securing ratification of the debt agreement. Frenchmen object particularly to the clause in the agreement which permits America to bond the indebtedness and dispose of the bonds to any or all takers. The strong feeling of the French veterans is highly significant of the kind of sentiment which American financial supremacy is creating everywhere on the European continent. Americans rightly feel that the debt settlement was unusually generous. Both the Italian and French settlements in fact amount to virtual cancellation of a goodly proportion of the debt. Yet Europe feels enslaved to us—and is. For it must be remembered that the official debt is but a small portion of the continent's obligation to us. American dollars are increasingly controlling European economic life and American prosperity arouses the envy of the impoverished peoples of the continent. The role of Dives is never a popular role. Has America the grace and the political genius to wield the extraordinary power which the war has tossed in her hands?

### One Sign of Increasing Wisdom in China

FROM SHANGHAI comes unofficial report of the impending recession to the Chinese of control of the mixed courts in that city. Since the same report states that foreign lawyers practicing in Shanghai are highly incensed over the impending move, it may be taken that the rumor has good foundation. This is the first conspicuous attempt on the part of the foreign powers to meet the national aspirations of the Chinese, given expression following the shootings of May 30, 1925. Other demands made by the Chinese at that time, and since, have not been granted. It is encouraging, however, to be able to report that at least one demand has been met. There is slight indication that the foreign powers have learned much in their dealings with China during the last fourteen months, but one concession of this kind is at least one better than nothing. The Shanghai mixed court was, to be sure, the most anomalous infringement on Chinese sovereignty in the long list of infringements. It had absolutely no treaty basis; it

merely came into being during the emergency period of the revolution of 1911, and once started it kept going, constantly gathering prestige and power, until it controlled with practical finality the legal relations of Chinese and foreigners in the most important commercial center of China—a court without a charter, but also without any sort of appellate review. This court even condemned men to death. Since practice before it was largely in the hands of a little group of foreign lawyers, it is no wonder that these are now protesting at the passing of their bonanza. It is to be hoped, however, that this recession is but the first in a series to be continued until the Chinese sense of outraged justice is appeased.

### Extend the Summer Preacher Exchange!

HOW MANY American preachers are preaching in England this summer? For some weeks it has seemed as though no mail has arrived in the editorial office of this paper without bringing in it word of some American preacher who was soon to be testing the acoustics of a church in London or Birmingham or Glasgow. Once upon a time, such items would have been siezed upon as material for our news columns. This year, the only item which would tempt us would be word of some English clergyman perverse enough to stick in his own pulpit in the face of the advancing Yankees. The committee which arranges these engagements for ministers traveling abroad is obviously doing its work with astonishing efficiency. If the fashion keeps on growing in anything like the proportions of the last few years, it will not be long before this committee has to consider the feasibility of chartering transports, and having the preachers of this country take over all the pulpits of the British isles, while those islands garrison the pulpits on this side of the Atlantic. Could the committee guarantee that all British preachers would measure up to the samples so far heard in this country, it would find plenty of support for such a proposal! Seriously, however, we believe this summer exchange is a good thing, and hope it will be extended. Of course, if a minister goes abroad to preach largely in order to be able to say that he has gone abroad to preach, he is a loss. But the contributions of the men who, with a determination to learn and an ability to interpret, travel in both directions are of value, and should be increased. We are glad to notice that American preachers are beginning to penetrate beyond England into continental Europe. We hope that exchange preachers from the continent will increase in numbers. And most of all we hope that the system will expand until it includes a regular yearly exchange with the Christian preachers of the orient.

### Moderate Drinkers And Drunkenness

FOES OF PROHIBITION never tire of telling the nation that there is an unnatural craving for hard liquor and an unusual amount of drunkenness among us because prohibition has prevented the moderate satisfaction of a natural appetite for mildly intoxicating liquor. Well then let us listen to this story from Germany where everyone



can drink a glass of mild beer whenever thirst may prompt him. "A universal debauch, wilder than anything ever pictured by the old Dutch painters, has just occurred at Cologne," a correspondent reports. A wine ship loaded with the finest Moselle sank in the Rhine near Cologne. Over one hundred thousand gallons of wine in casks were thrown into the river. The cry of "free wine" spread through the city and caused a stampede to the river side. A drunken orgy in which hundreds participated ensued. Two men were drowned in their drunkenness. One was killed in a brawl. Hospitals were crowded with patients suffering from acute intoxication and several men died from delirium tremens. The incident shocked German public opinion and it is reported that it may seriously influence parliamentary action on the local option bills now pending before the reichstag. Germany is far from entertaining any idea of prohibition in the American sense but it is learning that gross excess is not necessarily prevented by moderate indulgence. The whole incident in Cologne proves how near the surface are those bestial instincts in human nature over which civilization maintains an anxious but not always successful vigilance.

### When Exegesis Becomes Grotesque

SOMETHING can be said in support of the thesis that a man can at the same time be a Christian and a soldier. The most convincing argument perhaps is the overt fact that many men have been both Christians and soldiers. But when the proposition is supported by such arguments as those brought forward by the chief of chaplains, Colonel Axton, in a recent magazine article, one suspects that the case must be weak. He begins by asserting that evidently Moses and David did not consider it "unchristian to fight." Good heavens! Is the spiritual guidance of our army under the direction of a man who supposes that these ancient worthies are competent exponents of the principles of Christianity? On those lines an equally good case can be made for polygamy and slavery. Indeed, it has often been done, the puritan, John Milton, arguing in favor of polygamy and countless ante-bellum divines for slavery on the authority of the patriarchs. Axton then proceeds to the proposition that "peace comes through spiritual conflict," with reference to Gethsemane and Calvary. These are words chosen to evoke sentiments and anaesthetize the centers of rationality. It is hard to believe that anyone would say explicitly that the spiritual conflict and agony involved in the crucifixion are a justification of military conflict and its resultant agonies. In seeking for words of Jesus in approval of war, the colonel overlooks his best texts—let him consult the concordance under "sword"—though, to be sure, these are equally worthless for the purpose, and is content to quote the injunction to "be ye also ready" as the householder could have been if he had known when the thief was coming; and "when a strong man armed keepeth his palace his goods are in peace." The whole treatise is an interesting commentary on the difficulty of developing clarity in regard to the main principles of the Christian religion as long as the relics of an ancient bibliolatry are permitted to confuse Christian thought. Any-

thing and everything can be justified if the tribal practices of primitive Hebrews are raised to the dignity of exemplary conduct by the mere circumstance of being recorded in a sacred book.

## What Is Disturbing the Lutherans?

THE QUESTION which we have chosen to ask in regard to the leading denominations of America cannot be answered with any degree of precision about the Lutheran church. There is, in fact, no Lutheran church. There are many Lutheran churches. In this divisiveness the Lutheran church is of course not unique in our American protestantism. Yet it does number more independent synods and church bodies than any other denomination. Any generalization that would apply to one might not be applicable to another. They do have some common characteristics, but on the whole these various independent organizations represent widely divergent types of religion, all rooted of course in the Lutheran reformation. Like the arrangement of political parties in continental parliaments there is one large group on the right, one large group on the left and many smaller groups in the center. That is, there are two large Lutheran denominations of fairly equal strength, the Synodical conference, generally known as the Missouri Lutheran church, and the United Lutheran church. The one is extremely conservative, the other is more liberal, and in between them there are various shadings of conservatism in dozens of little synods numbering from a few thousand to three hundred thousand communicants.

The Missouri Lutheran church has its strength in the middle west and its large theological seminary is in St. Louis, Missouri. It represents a distinctively American development in Lutheranism for which there is practically no parallel in Europe. It has isolated itself from other churches with an effectiveness which may be equalled by the southern Baptists but is not surpassed by any other body. Its discipline is iron and it enforces conformity to a theology which may best be described as an ossified seventeenth century orthodoxy. Its conception of salvation is highly magical and the instruments of redemption are the sacraments and "pure doctrine." Like Catholicism it perpetuates itself through the parochial school. The rigid discipline of the church seems to be under the control of the theological seminary faculty which has become a kind of corporate pope. Curiously enough anti-Catholic feeling runs very high in this denomination which is in many of its characteristics more closely akin to catholicism than any other protestant body, not excepting Anglicanism. The denomination has had a remarkable growth in America and numbers almost a million communicants. It has the missionary energy which unqualified denominational zeal always supplies. Its social influence upon American life is very slight and its ministers are prevented by the many restrictions which hedge them about from assuming positive social leadership in the various communities where they labor. The church is almost as rigid and unbending as Rome and it consciously isolates it-

self from the other portions of American protestantism.

The smaller Lutheran denominations, with the exception of a few Scandinavian bodies, are almost as conservative as the Missouri synod and it is quite possible that some of them will eventually be drawn into its orbit. Thus the only group of Lutherans with which American protestantism has any appreciable contact is that of the United Lutheran church. This church is strongest in the eastern states. It is thoroughly acclimated in America. Its membership represents the oldest German immigration. Many of its churches antedate our revolution. Its membership represents both higher cultural and economic standards than the other bodies. The United church is an active and energetic church body with good educational institutions and a smoothly oiled denominational program. In many communities of the east, particularly in Pennsylvania, it is the leading denomination. Though this church has a breadth of spirit and liberality of mind quite beyond that of the other Lutheran bodies mentioned it is nevertheless much more conservative than the advanced Lutheranism of Germany and Scandinavia. It gives only very reluctant assent to the leadership of progressive European Lutherans such as the archbishop of Upsala and a scant few of its ministers have ever studied the advanced Lutheran theologians of Europe.

Perhaps the most serious criticism which could be made against American Lutheranism is that it has lost contact with world Lutheranism on the one hand without gaining any vital spiritual contact with American protestantism on the other. It has consequently done little if any creative work theologically. American Lutheranism has hardly influenced religious thought outside of this denomination. The tragic consequence of this theological policy is its failure even to interpret the best fruits of Lutheran theology to American protestantism. This is a weakness which leaves American protestantism infinitely poorer. American protestantism is dominated by the Calvinistic and puritan tradition. Its life is therefore characterized by a moral activism which has its great virtues and advantages but which also reveals very serious limitations which might be corrected by the traditional Lutheran emphasis on the "inwardness" of true piety. Left to itself Lutheran piety tends to degenerate into a quietism which inclines too easily to turn the world over to the devil while it seeks the kingdom of God in the serenity of the soul mystically achieved. Puritanism on the other hand is always deteriorating into a tame moral respectability which is oblivious to the supramoral values of religion. The highest type of protestantism needs the interaction of the puritan and the Lutheran tradition. In America the rigid conservatism of Lutheran theology and the effectual isolation of the Lutheran church has made this mutually beneficial theological intercourse well-nigh impossible. The whole church is the poorer for the lack of it. Anglicanism, which suffers from its own inhibitions when developing brotherly contact with American protestantism, has nevertheless made a much larger contribution to the American church than Lutheranism. Nevertheless the Lutheran church would be able to bring gifts of precious nard to anoint the body of Christ which even Anglicanism could not supply.

In many ways the situation in American Lutheranism is

less favorable to these ends today than it was years ago. The United Lutheran church is a union of the General council, the General synod and a small Lutheran body of the south. Of the two large bodies which entered the union, the General council was conservative and the General synod liberal. The General synod was a member of the federal council of churches while the united body is only in "consultative" relationship to that body. The General synod had many intimate contacts with American protestantism, most of which have been destroyed by the union. The union which was formed on the basis of acceptance of the unabridged Augsburg confession was in fact not a union of compromise but an acceptance by the General synod of General council policies, theology and standards. If there is any disturbance in the Lutheran church it is the restiveness of former General synod liberals who covertly regret the bargain which created the united church.

The position of this group may well prompt the question whether these various reunions of denominational families which have been effected or which are contemplated are really such a clear gain to the church as most of our optimists have been led to assume. Calvinistic churches are drawing closer and closer together; there are proposals for worldwide unions of Methodist families and Baptist families. Do not all these unions and proposals for union involve an undue emphasis upon those things which divide one protestant tradition from another, and do they not therefore make mutual cooperation and exchange of religious values between the denominations of divergent historical tradition more difficult? It may prove to be just as foolish to assume that denominational reunions are a step in the reunion of protestantism as it was to assume that the cooperation of the allied nations during the war had any significance for the ultimate peace of nations. Even the cooperation of protestant churches as a whole is difficult to achieve without an undue emphasis upon what divides them from catholicism.

There are elements in the United Lutheran church which look upon the reunion of all Lutheran churches in America as the one great end toward which they must labor. Since one of the strongest bodies to be included in such a union is extremely conservative, this means that the union, if ever effected, would be consummated at the expense of any possibility of accord with American protestantism in general. This tendency in the United church has practically destroyed the liberalism of the General synod and has developed its extremely conservative course. The tragedy of the situation is that this course is not openly challenged by the group which is not in complete accord with it. In other words, it would be better for the future of American protestantism as a whole if there were more serious disturbances in the Lutheran church. The Lutheran church is Pauline. In its Pauline theology and Pauline religion have been most consistently developed. Naturally, it has a Pauline ethics as well as a Pauline theology and with such an ethics goes Paul's strong emphasis on the virtue of obedience. It was the emphasis on this virtue, together with its quietism, which made the Lutheran church of Europe such a subservient tool of nationalism during the past centuries. It is this same emphasis which maintains a remarkable denominational co-

hesion in the church today but at the expense of liberty of thought and the free exchange of opinion.

One Lutheran denomination not previously mentioned, the Evangelical synod, must be placed to the left of the United Lutheran church in the Lutheran parliament of religions. It is much less progressive than the United church and lacks its fine esprit de corps; but it is more liberal in thought and has a fair degree of fraternal contact with other protestant churches. This church is an outgrowth of early nineteenth century German pietism and was meant to bridge the chasm between Lutheranism and Calvinism. It is nevertheless preponderantly Lutheran in thought and polity and would be able to make some contribution to American church life if it had an adequate educational system. This denomination has been as bereft of any creative theology as the other Lutheran bodies, partially because its type of pietism had too fine a scorn for mere education and as a result it has never produced an adequately trained ministry. It is now working diligently to remedy this defect but the body is too small to leave any appreciable mark on the church life of America.

American protestantism is so unreflectively puritan in all its thought and feeling that it is quite oblivious to the possible enrichment of its spiritual life by the best which Lutheranism has produced. German theology from Bauer to Troeltsch has profoundly influenced the best and most highly trained of American theologians but there has been no commensurate influence by the religious life, out of which this theology sprang, upon the religious life of our nation. That is due to the defects in American Lutheranism, to its extreme denominationalism and its barren orthodoxy. We are all spiritually the poorer because our Lutheran brethren have refused or have been unable to contribute their loaves and fishes to the feeding of the thousands in the kingdom of God.

## Where Jesus Staggers Us

EDITORIALS appearing in this journal in regard to the recent eucharistic congress have prompted a considerable correspondence. It has seemed significant that most of the correspondents have been critical of what they regarded as too large a measure of appreciation for the virtues of catholicism. Since most of the editorials in question were not at all uncritical in their appreciation of the peculiar genius of the Roman church it seems doubly significant that so many of our readers felt themselves compelled to challenge our analysis. We lay no claim to inerrancy and are quite willing to admit that in dealing with such a complex institution as the Roman church both those who are more critical and those who are more sympathetic than we are could find reasons as plausible as ours for their particular attitude. What establishes us more firmly in our general attitude, however, is the practically unanimous opinion of our critics that the Roman church deserves no sympathy because it gives none; that it has no right to tolerance because it is not tolerant.

We rather suspect that such opinions are fairly typical of

a large portion of the protestant church. We doubt, in other words, whether an influential section of the Christian church has any real faith in Christ's principle of returning good for evil. Frequently the very sections of the church which insist most vehemently on a return to the "simple gospel" have least understanding for the sublime ethical and spiritual simplicities of the gospel, of which the principle of returning good for evil is most typical.

For whatever may be said about the literal meaning of Jesus' injunctions to turn the other cheek, to go the second mile and to give the cloak as well as the coat, the fact is that he affirmed not only by these specific sayings, as recorded particularly in the sermon on the mount, but by the whole spirit of his life that he believed in overcoming evil by smothering it in goodness.

It is not easy to follow Jesus in this faith. Our own nature rebels against it and the nature of the evil-doer seems to outrage it. No action is more instinctive than the vengeance which resents injury; and if we are not cruelly honest with ourselves we will clothe our vindictive passions in the appearance of outraged justice. We are easily confirmed in this self-deception by the unrepentant attitude of the evil-doer. Love is a magic but it is a magic which effects its ends not without patience and pain. Tolerance toward bigots does not immediately cure them of their intolerance. It will do so in the end, but there are few who have the patience and the courage to try the method of Jesus long enough to make it work. Consequently their lack of faith is always justified by the immediate facts. Forgiveness does not automatically produce repentance. There is evidence enough to prove that it will produce repentance in the end; but again there are few whose faith is great enough to wait for the ultimate test. That is how we continually involve ourselves in vicious circles of hatred from which there is no escape except some courageous venture of trust to which Jesus prompts us but which we are reluctant to take.

Europe has failed to recover from the war for precisely this reason. The treaty of Versailles made much of justice and nothing of forgiveness. If justice is not informed by the imagination of love it inevitably degenerates into the baldest kind of vengeance. This is true enough in the relation of individuals but it is even more true in the relations of group with group which are so complex as to lead inevitably into mutuality of sin and in which there can therefore be no mutual repentance if there is no mutual forgiveness. If the churches of Europe had had the imagination to see this clearly during and after the war they would not have been as impotent as they were in leading the nations, blinded by hatred, to a decent and durable peace. Failing to affect the policy of nations they would have at least affected a reconciliation in the body of Christ for which the nations in their blindness were unequal. There are groups of Christian people in Europe who understand love's redemptive power and who are trying to persuade their countrymen to escape the vicious circles of hatred and fear in which the nations of the continent are involved by an adventure in forgiveness, but these groups are comparatively small. Faith in the efficacy of the principles of Jesus is not now, as it has not been in the past, a striking characteristic of the official church. This is the apostasy which has damned the church to social



impotence more than any other. Let any large body of people be foolish and courageous enough to trust and forgive their fellowmen, not seven times but seventy times seven, and they can redeem society from all those horrible hatreds which corrupt its life.

The striking thing about all these hatreds is that they have without exception a measure of justification. Usually, like the Kentucky mountain feuds and the Chinese tong wars, they are so old that it is impossible to determine guilt in terms of first aggression. Whoever started the first battle, so many battles have since been fought that each side has abundant justification for all its vindictive passions. If, then, it is reasonable for innocency to pardon the guilt of the sinner, how much more reasonable is it for some participant in a conflict which has become completely mutual in guilt to break the vicious circle by overcoming evil with good!

This applies to the conflict between catholicism and protestantism no less than to the national struggles which are destroying the body of Europe. We are not disposed to deny the intolerance of the Roman church. We rather assume that catholicism is more uncompromising in its intolerance than we are. Perhaps that is a protestant prejudice, but history does seem to prove that intolerance is not an incidental vice but a basic characteristic of the whole Roman system. We believe its intolerance to be so firmly rooted in history and so firmly established by habit that it will not easily yield before even the most benign spirit of love and tolerance. Yet we are convinced that only love and tolerance will be able to defeat it. Our failure to share Jesus' high faith in the power of goodness to overcome evil has placed us in an evil position before the world. We have added religious hatred to all the other hatreds which corrupt mankind; we who claim to have a balm for the world's wounds. The fact is that once you decide to fight fire with fire and hatred with hatred you not only aggravate the sin which you resent but you share it. It is a real question whether protestant intolerance, in this country at least, has not at times exceeded anything of a similar nature charged against catholicism. The dismal story of klan depredations in the past few years discounts protestantism's virtuous pride. Whether or not we were the first aggressors, there is no doubt about the type of our aggression. Denying the very genius of its gospel a large section of the protestant church—and the very section which is most frantically orthodox—has corrupted its own life and the life of society by a hatred which it thought justified by previous hatred and a bigotry which it defended and still defends by charging previous bigotry.

It may be well to point out that the love which forgives injury is always a love which discovers virtue and goodness behind and above the faults which it would overcome. It is possible to develop a spirit of mercy too pharisaic to be redemptive. That is why it is necessary not only to forgive the intolerance of the Roman church and answer it with tolerance but to discover its virtues behind its faults. There are some high achievements of the middle ages preserved in catholicism which protestantism has lost completely. To analyze them now would lead us too far afield. It may be sufficient for our present purposes to say that catholicism has some social graces which were dissipated in the extreme

individualism of protestantism. We will never be just toward the Roman church if we cannot discover these elements in her life and humbly confess their lack in our own. All of which simply means that we ought to forgive sin not only because that is the way to overcome it but because we ourselves are sinners. The love which is most effective in creating repentance is that which has a measure of contrition in its own soul.

## The Observer

### Have Protestants Anything to Learn?

I HAVE BEEN THINKING a good deal in the days since the eucharistic congress of the Roman Catholic church and its masses, and wondering if we Protestants have anything to learn. One might as well admit at the beginning that there is such a difference between the fundamental concepts and ideals of catholicism and protestantism that they must forever follow widely divergent methods. Catholicism stands for a church with authority to teach, nurture, impart divine help through sacraments and to save and forgive sins. Protestantism stands for an evangelical gospel found in the Bible, imparted directly to the individual, and the church as simply the voluntary association of such as have received Christ, and having no authority *per se*. The first will in the nature of things emphasize the sacrament in its worship, the second the preaching of the word. The Catholic church will always have that certain pomp and pageantry that goes with authority, the protestant communion will be the church of the still, small voice. The Catholic church will use symbols because it is sacramental, the protestant church can never have much use for symbols as it is a church of the spirit.

Consequently, no one can conceive of protestantism staging a great pageant like that we have recently witnessed in Chicago. It has nothing to stage. The only reason it can offer to bring together a hundred thousand people in a stadium is to hear a preacher and sing hymns. This may be impressive in a way, but it is not particularly spectacular and attracts little attention. Protestant ministers in black coats, marching around a lake, is about as illogical a thing as one could well conceive of, and surely no million people would come miles and stand all day in sun and rain to see them march. They have nothing for which to march, whereas their Catholic brethren have every reason in the world to march, and the million to come to watch, for Christ is being carried in the procession. For the same reason there will be pomp and glory—for the king of heaven passeth by. No, all this talk that some have been indulging in to the effect that protestants ought to take a lesson from the Catholics and stage great parades up Fifth avenue, New York, and hold services in the stadium in Chicago, and send the Methodist bishops across the country in golden chariots and have Baptist ministers baptize 100,000 converts, in white robes, all at one time in Lake Michigan is to no effect. We cannot do it, and have no reason for doing it. We can stage a missionary pageant occasionally or a procession of a few thousand Sunday school children, as in

Brooklyn, but they are very tame affairs compared with what our Catholic brethren did at New York and Chicago and in Rome during holy year.

On the other hand, is there not something our Catholic brethren have got that is at least worth our thinking over a little? When it comes to reaching the great masses may they not have something to teach us along the lines of psychology? Anyone who has had a wide experience with people, people in the sense of the great masses, and who has watched the things that have aroused their eager interest and drawn them, knows that there are just three things that draw them, namely, color, music and drama (action). The people love color—flowers massed together, beautiful uniforms, gorgeous raiment, brilliant lights, gilded rooms, flags and banners, pantomimes and colorful reviews, lavish stage scenery, pictures and paintings. Perhaps those of us of puritan origin do not quite realize the part color plays in the life of the people and its appeal to them, but we have only to think for a moment of the things and places to which the people flock, and we will see how true all this is of which we have just spoken.

The people love music. One need not enlarge on this. One has only to remember that almost every home has a piano in it, or a gramophone, or a radio. One has only to watch the crowds that flock to the band concerts and to the musical comedies, and what manager would think of running a moving picture palace without music? I have recently been watching from ten to twenty thousand people flocking to a stadium every night to listen to a symphony orchestra, some of them coming miles in a subway. The European peoples have long loved music and the Americans are learning to love it too.

The people love drama. By drama I mean action, movement, pageantry, representation of life and the picturing of realities of any sort. Why is it that thousands flock to the moving pictures to hundreds that will flock to hear some gifted preacher? Simply because in one place they see life, action, incident, while in the other they merely hear it talked about. In the theatre one has both action and word, but it has been the acting in the theatre, not the dialogue, that has drawn the masses through the ages. The reason military parades and even war itself fascinates youth so is not because of a sanguinary lust to kill but because it all throbs with action, movement. This is also the appeal of games—action, the thrill of climax, the suspense. So pageantry of any sort has always charmed the people. Perhaps one reason kings have lasted so long is the love of the people for the pageantry and pomp that goes with kings and knights.

The Roman Catholic church has been quick to recognize that it is by this trinity of color, music and drama that the people are caught and held and has utilized it to the full. The recent congress was an example of it, as was the holy year in Rome. But these were exceptional occasions and only serve to call to our minds what is a constant practice. The high mass every Sunday in every Catholic church in the world is full of these three incidents, color, music and drama. The setting in the average Catholic church is as colorful as art and money can make it. The walls are in blue and red and gilt, with, in many cases,

paintings all over them. The altar is ablaze with light and the altar cloths are brilliant with gold and silver threads. The priests are in gorgeous copes and the acolytes, carrying cross, candles and banners, are in red cassock and white surplice—color, color everywhere.

Music continues throughout the service, hardly ceasing except during the sermon. It is never concert singing but an integral part of the mass—kyrie, credo, agnus dei and the gloria. It is generally, especially in Europe, and more and more here, the most beautiful of music, for almost all the great composers left us a legacy of masses—Bach, Haydn, Beethoven, Weber, Schubert, Rossini, Gounod, Brahms, Franck, Rheinburger and many more—and there are many more beautiful masses by less distinguished composers, sweet, melodious, above all *worship* music. All through the service this beautiful music goes on unceasingly.

Finally, at high mass there is continued action, for the mass is a drama. The life and death of Christ is acted symbolically before the people. The priests and acolytes march in with crosses and banners. Boys swing incense pots. Processions form and reform for the gospels and creed and other parts of the service. Boys come and go with candles, forming a group about the altar for the sanctus. Thus action, color and music, the three things that most appeal to the masses are continuously present.

Now there is no room in a protestant service for action or drama. The appeal to the intellect and emotions by the spoken word has to take its place, but there is room for color in the decoration of the church and there is room for the appeal of music, and perhaps we have something to learn there. I know that we protestants are a little afraid of color for fear that we shall transfer the appeal from the spiritual to the sensuous. But is this fear well grounded? Does a beautiful sunset make less of an appeal to the spiritual than a drab, grey sky? Does a night sky full of stars divert our minds from God more than a starless sky? Does a garden of many colored flowers blind us to the presence of God in the soul more than a brown parched field? Our fathers thought so and built meeting houses of drab, cold interior in which every bit of color was avoided, but it is at least a debatable question whether such a building makes God more real than a temple rich in color where the light streams through windows in which angels remind us of heaven. The Catholic believes that color is a symbol or sacrament in which God is manifested and that the masses find him through beauty more than drabness. It is worth thinking over.

We may also wonder whether the Catholic has not something to teach us concerning the ministry of music. We protestants have come a long way in this direction since the day when our fathers would not allow even an organ in the church, but we are still a long way behind our Catholic brethren. Our church music, even where we have much of it, is of a very inferior sort and lacks just that beauty that appeals to the masses. The average anthem and many of our hymns must seem very dull and drab music to the people, and they are not generally an integral part of the worship. It is more in the nature of a performance than of a prayer winging its way to heaven on the wings of song. Furthermore it is not beautiful and lacks just that

element that appeals to the people: beautiful melody, flowing rhythm, majestic harmonies and spontaneous joy. I sometimes go into one of the big motion picture houses and note with something of awe how the masses sit spellbound when the orchestra plays Schubert's lovely piece, "The Unfinished Symphony;" but Schubert left us six or eight great pieces of church music, just as beautiful as the symphony, music touched with genius. The Catholics use them all the time. It is just one example. Should protestants use more music and more beautiful music in their services? I am merely raising questions here, not using argument, but the congress has made me wonder whether we have not something to learn as to the value of color and music as channels of approach to the masses.

FREDERICK LYNCH.

## Articles Left Behind

### A Parable of Safed the Sage

**I** RODE upon a Train, and the Conductor came and sate with me. And he spake of the Articles which folk leave on the Trains when they Travel. And he said:

There is no portable Article which man or woman carry with them in their Travel that hath not been left upon my Train.

And I said, Tell me, I pray, some of the Articles.

And he said, They leave Umbrellas, and Parasols, and Galoshes, and Overcoats, and Spectacles, and Opera Glasses.

And I said, That is some list.

And he said, Yea, and mine is a Day Train on which folk are not supposed to undress. But on an hot day there is now and then a pair of Corsets left in a Seat, and I have known a man to remove his Shoes to rest his feet, and walk off in his stocking feet.

And I said, That man's mind was as absent as his Shoes.

And he said, They leave Watches and Fountain Pens, and Books. Women leave their Pocket Books. But I have known a Bank Official to leave a Satchel with Cash and Securities. They leave Ear Trumpets and False Teeth and Canes and Crutches, and I think I shall yet live to find a Wooden Leg in a Car Seat.

And I said, Thy list is long and interesting. What else hast thou found?

And he said, A nice young couple rode on my train and had with them their First Born. And the Baby went to sleep and they laid him in a Seat across the Aisle. And they had a good visit with each other and forgot the Baby.

And I said, They probably had not possessed a Baby very long, and were inexperienced.

And he said, They got some experience out of that incident. Yea, and there was something doing on the Wires. And we left the Baby at the next Stop, and they were after him hot-foot in a Taxi; and ready to sue the Railroad for an amount equal to the French Debt. But they forgot all that when they recovered the Baby.

And I said, It is unfortunate that folk have such bad memories. For my troubles are not so much with the Articles they leave with me as with the Books and such like

which they borrow from me. They forget to Return, and I wish they would forget to Borrow.

And he said, They forget to buy tickets, and they forget to pay their Fare. They forget to get off at the Right Station and they forget where they started for and what they intended to do on their arrival. And this would not trouble me if they would only stop forgetting their Parcels and Umbrellas and Overshoes, and such like. But they get to reading or to dreaming and they forget that they have any Memory.

Now I considered the wise words of this Conductor, and I thought about these men and women on the Journey of Life. And how they get interested in Reading or in Some Minor Attraction which they purchase from the Train Butcher, or of what happeneth across the Aisle, or what they see out of the Car Window, and they sometimes forget even their Destination.

Yea, and I have known them to leave behind them Prayer, and Reverence, and sometimes Honour and Chastity. And I sorrow because of the Carelessness and Bad Memory of some of the Passengers on this old Local Train whereon we ought to be traveling toward Heaven.

## VERSE

### To Martha

**M**ARTHA, His rebuke was gentle;  
Do not grieve  
The wasted year that won but disapproval;  
Just believe  
Above the disappointment of thy careful day  
There glows the selfsame star that shines on  
Mary's way.

MABEL MUNNS CHARLES.

### In Samaria

**O**F THEE, the scorned of every Pharisee,  
Stealing to Sychar's well at dead of noon,  
Ere yet they came whose self-complacency  
Moved them to cast their stones and jibes at thee,  
He, the Messiah, thirsting, asked a boon.

O, Woman, swiftly humbled in thy shame  
By such divining love, and trembling there,  
Far quicker thou, than they of prouder name  
To feel within thy soul the answering flame  
That prompts the stricken penitent to prayer!

So would I come unto Thy crystal springs,  
Master, while yet the noon of life is high,  
Lest twilight, stealing in on sombre wings,  
Should find my soul engrossed with earthly things,  
Or by the wayside I should faint and die.

Here would I, too, feel my unworthiness,  
Here leave my earthen vessel on the brink,  
The vainness of all lesser loves confess,  
My spirit crying in its emptiness—  
O, give me of Thy living stream to drink!

MARIE LÉNART.



# Does Population Make the Preacher?

By Arthur E. Holt

THE MINISTER is the administrator of a church; a church is made up of people; people are subject to the laws which govern the shift of populations. Only as the minister understands the underlying laws which govern those shifts will he be able to understand tendencies in his work which sometimes seem like high waves to bear him on to success, or like an undertow to drag him down to failure.

Consider, for example, the way in which population shifts often determine the growth and planting of churches. We are seldom willing to give ordinary names to these tendencies in the church, but we would be better off if we were more frank. When I lived in the south I often heard men discuss why the Catholics were not stronger there. I have heard many reasons but I never heard anyone give what I think is the real reason, namely, that the Negro works for a wage which makes the south unattractive to the worker from southern Europe, and, as a result, the Catholic has not gone there. All of which makes me wonder more than ever at the foolishness of the members of the ku klux klan who started out trying to hate the Negro and the Catholic at the same time.

## LABOR AND PROTESTANTISM

I think the laws which govern population shift throw a good deal of light on the relation of labor to the church. A great many people tell us that it is because of some ethical apostasy of the church that labor has left the church. I think the real reason is that protestants for a while *stopped laboring*. Some time ago I visited a silk mill in a town in Massachusetts. I attended a Congregational church and noticed on the church folder that a reception would be given on the next Wednesday night to the workers in the silk mills who had come to that town during the last year. I remarked that I thought it was the Catholic church which could give a notice like that and expect a response. "Five years ago," the pastor replied, "that would have been true; now we will give the reception and we will have a crowd."

Statistics show that present immigration from Europe is overwhelmingly protestant. In addition to this we have in such a city as Chicago 200,000 laborers who have recently come north, recruited from the protestant areas of the south. They are filling some of our largest churches with two services a day. One church has 12,000 members. If the skin of these new laborers was not black you would call it an epoch in the religious life of America. American industry and American religious life are inextricably bound up together and instead of labor having quit the church you have a sociological-religious condition in industry which is like nothing so much as a four-layer cake. At the top are the managerial forces, which are protestant. Below that is a foreman group, often Catholic. Below that is a labor group, often largely Jewish. And at the bottom, as a result of the new immigration law, we are gathering a new layer of laborers quite largely protestant.

Again, there is a relationship between population growth

by birth rate and growth in church membership. Sociologists tell us that the areas of surplus population through a high birth rate are in the rural south and middle west and in the industrial areas of our large cities. In the suburbs and around educational centers we have our race suicide areas. Yet there are certain churches which delight to function largely in race suicide areas and still are always going to the doctrinal departments of the theological seminaries to find out why they do not grow. How often we hear the reasons attributed to theological aberrations of these denominational groups! If they would go to the sociology departments they could get more light on the subject.

But there is another realm in which population growth will throw light on church problems, namely, in the relation of church size to ecclesiastical reputation. This matter of population shift becomes more than a matter of intellectual interest when it comes to maintaining the morale of our protestant clergy. It is a matter of common knowledge that when a church has the population shift with it the pastor has an easy time; when the population shift is against a church the pastor has a hard time. For instance, country people move in and city people move out, so that you have in county seat town and residential suburbs churches which always make a good showing.

## ECCLESIASTICAL CATCH-BASINS

The shepherding of ecclesiastical catch-basins in county towns and residential suburbs is a privilege much desired by protestant clergy. Men in such pulpits are called successful pastors and we elevate them into positions of honor. They are pastors of successful churches. A successful church is a church which gives a great deal of money to missions, but to which other churches have contributed most of its members. Now with the same eagerness with which the clergy seek churches which have the population shift with them they avoid the church which has the population shift against it. Here they know they will be labeled as unsuccessful pastors. In other words, our clergy develop the ethics of real estate men and ride the waves to success or are dragged down to failure.

I am not blaming the ministers, but the church which has not a more statesmanlike way of meeting population shifts. No individual minister and no single church ought to bear the burden of population shift alone. It should be met by the corporate strength of the church. The pastor who has the population shift against him should have as much honor, as large an equipment, and as high a salary as a church which has the population shift in its favor. I believe that our "missionary society" ought to change its name and be called an "equalization society" and that it should guarantee that the corporate strength of all the churches is back of each church. Our present system has little statesmanship in it. Protestantism is playing the game of "to him that hath shall be given," which is biblical but not Christian.

# Mexico's Spiritual Rebirth

By Hubert C. Herring

THE FABRIC OF GOODWILL is fragile stuff. The delegation of twenty-two ministers and laymen who recently returned from Mexico had the chance to feel its texture and to learn how easily it may be rent and soiled. We went on faith, and in hope. We were justified in the one, confirmed in the other. We were touched by the generosity of the welcome which we received, and moved by the inevitable suspicions which surrounded our coming. Mexico has received visitors before this, visitors who went with well-lined purses and greedy hands. These visitors have been taking over oil wells and mines, concessions and great areas of land; they have bribed and threatened and cajoled; there has been a century of it; a century of as wanton exploitation as was ever exercised by imperial neighbors.

Little wonder that our visit was questioned, that we were suspected of everything from the desire to annex an oil well to the desire to unload some new brand of protestant propaganda. But suspicion yielded to another mood, and we were received with courtesy and frankness. We had ample opportunity to meet and to discuss the issues of the day with President Calles, Secretary of labor Morones, and other members of the cabinet, with Mexican and foreign business men, with the leaders in the intellectual, educational, labor and cultural life of Mexico. Our questions were frankly met, and while we made allowance for the inevitable margin of prejudice and disagreement, we felt that we had been given every opportunity to know the truth as it is in Mexico today.

## NOT ALL ROSY-HUED

We shall not presume upon the credulity of our friends. We are under no illusions as to the limitations of human intelligence. Ten days is not enough to make twenty-two experts, but it is enough to create some vivid and on the whole trustworthy impressions. These impressions are not all rosy-hued and golden. There is graft in Mexico. There are corrupt judges, plenty of them. There are bad laws. There is vice enough and to spare. There is drunkenness. There is sordidness in high places and in low. There are bad places and bad people, and the bad people sometimes get large offices, and succeed in doing a lot of very bad things. In other words, Mexico bears striking resemblance to some other countries. I have no exact statistics as to the relative number of bad people and good ones. That is one of the things one doesn't learn in ten days.

There are some things which one learns.

A nation is being born anew, by water and the spirit. The thing which is happening in Mexico is spiritual in its passion and its sweep. Critics may put their finger on the map, and talk about materialism and self-seeking, about radicalism and bolshevism and political instability. They miss the mark. Of course there is materialism, there is graft, there is instability, political, economic, every other kind as well, but above and beyond and beneath them, there is a lift of the heart and a leap of the soul, which should

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bring quick joy to every lover of free institutions. There is a newness in the air. The centuries of inter-tribal warfare, the centuries of Spanish oppression, the decades of the despoiling of Santa Anna and Diaz are slipping off into the background. The Indian is coming into his own. He is singing his old songs as he reclaims the empire of the flesh and the spirit which has been stripped from him. He is demanding control of that which is his own. He is taking back the land which the Spaniard took in his pride, which Diaz bartered away in his insolence. He is demanding books and schools. He is making his voice heard in public affairs. He is developing his native art and music. The Indian is asserting his dignity and his place in the sun. The Indian is not greatly concerned over precedents. This worries the Anglo-Saxon. Every Anglo-Saxon is an embryonic lawyer; precedents are the breath of his nostrils. But the Indian! "We are making our own precedents," says President Calles. He is speaking for the Indian of Mexico.

## MEXICAN LEADERSHIP

And Mexico has leadership. Away with the alert propagandists who tell us that these men who control Mexico are little men, incapable, childish, bolsheviks, what not. These are words with which to scare children. There are men of stature, mentally, morally, spiritually, here at the helm. Not all of them. Even Washington . . . but that is another chapter.

Plutarco Elias Calles—for one. The president has size. One needs only a few minutes with him to know of what stuff he is made. There is a passionate power to him, a power rooted in protest against the wrongs of the past, a power disciplined and regimented. He may be arbitrary at times, and not always wise, but beyond and above all that, here is a man who knows his people, is sensitive to their struggles, moved by their poverty, inspired by their need. Withal he is shrewd and hardworking. Mexico is in good hands.

Luis Morones is another. Morones is the minister of commerce and labor. He deals with the oil men and the seekers after concessions. He deals with the labor forces of Mexico. Morones is a fighter. He is first of all a labor man. He believes that the future of Mexico must be settled by the men and women who work with their hands. An indomitable worker, he exerts an influence which is felt throughout Mexico. He knows the oil situation and the land question from one end of the republic to the other. He knows the adversaries with which Mexico must grapple. There is a forthright quality to the man which you feel from his first hand-clasp. He is no idle fighter of wind-mills nor espouser of wild panaceas. He has his feet on the ground. Luis Morones may yet become the dominant figure in Latin America. If he does not yield to the pride of personal ambition, and continues to work for the good of Mexico with single-hearted devotion, history may give him a place unique in the rise of Mexico. Those who

know him the best trust him the most thoroughly, and believe most sincerely in his integrity and devotion.

The list of names is long. Mexico has leadership of commanding ability. This is the most hopeful element in the situation.

#### MEXICO'S BEAUTY

And, then, Mexico has beauty. It is a haunting thing, an elusive thing. One hates to leave it. A week here is an exasperation; one feels a new world crowding in about the horizon, a world dimly sensed and little understood. A month is tantalizing, the horizons begin to slip away, the music of a world half our own and half belonging to an age which while dead can never die—such music lays its spell upon you. You become a lover of it, and cling to it, and grudge the trainman's whistle. It would not be safe to linger; one might never leave. Such is Mexico. There is the lure of its color and its fragrance, the spell of its native costumes, songs, flowers, habits; the passion and the reach of its mysticism, of its art, of its devotion. Mexico needs much that America has to give. But America needs that which Mexico might teach. Mexico could send missionaries to our United States to teach us how to worship, and to dream, how to sing and how to shout. It will be a happy day when all of the little mighty-Americans have gone to their one-hundred-per-cent reward, and we no longer find it necessary to feel superior to these sons of the soil. Then we will invite them to come over and teach us that which they have learned in the silence of their churches and their mountains.

Over against all other impressions, one leaves Mexico with a sense of burdening sin for the transgressions of our nation. I listened to Ambassador Sheffield, and felt the deadening chill of his attitude, his unyielding, his unconsciously cruel, failure to understand what is happening in Mexico today, in his ceaseless refrain about rights and lives, American lives and American rights. The ambassador is but a symbol of the attitude which America has taken for a hundred years. He should read Fred Rippey's new book "The United States and Mexico," and learn the record of the men who have sat at that embassy desk for a hundred years, and then in the name of merciful America, don sackcloth and anoint himself with ashes.

#### THE CHURCH

There is religion in Mexico. The church and the state are deadlocked. The church feels itself oppressed; it is stripped of its power, of its lands, of its buildings. I am sorry for the great spirits within the church, they suffer with the rest. The people of Mexico have found the church an instrument of oppression and an agency of reaction. It brushes the church aside. It can do no other. Out of the struggle there may come a new church, and a better. Religion is not dead. There is a rare and lovely mysticism in the Mexican character. It is symbolized for me in the figure of a peon whom I saw on the last Sunday I was there in the church at Guadalupe. I see him now as he kneels there on the stone floor, his white garments, his rough sandalled feet, his head thrown back, his fine face, his somber eyes fixed upon the cross, his arms held out on either side, mute, eloquent, at prayer. In his face the soul of a nation,

glorified, ecstatic, transfigured. This is Mexico, this is the opportunity which is placed in the hands of Rome, hers to mould, to transform, to redeem, if she will but turn from the pursuit of special privilege and seek the privilege of the people. Mexico does not want protestantism. It is too cold, too lacking in mystical sweep and poetry. Mexico does not want the Roman church as it is. Protestantism may contribute something, but if there is to be a church in Mexico, it must be born from within the old church, and must spring up out of the life of the people. The religion of Mexico can be a lovely, an exquisite thing. Those who lead the way will be high priests of peace.

#### THE SOUL OF THE INDIAN

The United States needs Mexico. Mexico has tonic for our frantic materialism. There is rest here and reach of soul. There is poetry here and music. There is idealism and courage. All these are here, and are developing after the pattern which is traced in the soul of the Indian. All these can be crushed and broken and forever ended if we allow our industrial and political imperialists to stride roughshod across the pride and the integrity of the people. We must make common cause with the Indian of Mexico to the end that the wealth which is his, wealth of heart and hand, may be protected against the men who have not learned that the word "rights" is greater than quitclaim deeds and first mortgages, and that the word "justice" antedates the accoutrements of oil riggings. We must stop these mighty men of ours, stop them before they have done greater and more lasting damage to the fabric of goodwill. "Manifest destiny" has gone far enough.

## Mountain Mist

I—Who are those fellows stepping so airily?

MYSELF—Those are theories.

I—They look so respectable.

MYSELF—And confident.

I—They are restive.

MYSELF—Never standing still.

I—So well dressed.

MYSELF—Yes; in gray.

I—They seem to be made of the mist.

MYSELF—They seem to be made of the mist.

I—And who are those big fellows lurking over there?

MYSELF—Those are facts.

I—I can hardly see them.

MYSELF—The theories hide them.

I—They are gigantic.

MYSELF—They are much larger than we can see.

I—They don't move.

MYSELF—They are hills of granite.

I—They do not show as much confidence as the theories.

MYSELF—No; they do not show.

I—What was that noise?

MYSELF—Laughter.

I—Why, who laughed?

MYSELF—The facts were laughing at the theories.

ARTHUR B. RHINOW.



# A School Boy's Religion

By Ellis B. Jump

**L**AST SUMMER while I was climbing in the Presidential range of the White mountains I found that trail maps were indispensable. However, such a map was of no use unless I could figure out where I was on the map at the time when I consulted it. To a sixteen-year old school boy religion is almost as confusing a thing as a mountain range. Probably it is good for him to figure out where he is on the map, for unless he has this knowledge he neither can get his bearings spiritually nor plot his course for the future. So I am asking myself, just what do I believe concerning those religious things I have heard about all my life? Have I a creed? If so, what is my creed?

In spite of a general opinion to the contrary, school boys do think about religion. They think about it more than they talk about it, nor do they always think alike. There is just as much diversity among us as there seems to be among the older people. For example, in a discussion among the boys recently about the incident in Christ's life when he sent the devils out of a man into some pigs, a few boys claimed that the evil spirits were miraculously transferred from the man to the hogs, but most of the fellows thought that the fate of the hogs was due to the antics of the madman and the relaxing of the watch by the swineherd. Would not our elders have differed in about the same way?

## GOD

Before one goes very far in plotting out his religious creed, he has to decide what he thinks God is. The most satisfactory answer to this question I can frame is, God is the Big Ruling Intelligence. We could imagine the world at present running by itself following the course of natural law; in the future we can imagine the same thing; but in the past we can imagine the self-running world only after it was once started. Who started it? There had to be a God to start it. Creation can be explained by an evolutionary theory, but where did the elemental materials come from on which evolution worked? We are told that the earth was formed from gases. Very well; how did those gases happen to be there at the particular time that the infant earth needed them? I have to believe that a Big Ruling Intelligence put them there.

This intelligence may have power today to move our lives in a general way and to change them from their course; but I dislike to think of a God who constantly "butts in" on our affairs with miracles and special providences. I had much rather believe in a God who gives us the power of making our own decisions about conduct and then expects us to take upon ourselves the consequences of those decisions as they come through the operation of law.

## CHRIST

The Christ I believe in is a human being in every sense of the term. The stories of his divinity were probably fashioned by the priesthood in the years succeeding his life to help explain the seeming miracles he performed. Christ had a remarkable code of ethics. What is even more won-

derful, he had the strongest will-power the world has ever seen. With this will-power he followed his philosophy much more closely than any of us are able to follow ours.

My reason for thinking him human rather than divine is his imperfection. He seems to have had a perfectly natural temper and he lost his temper on several occasions. His driving the money changers from the temple with a whip was hardly a kindly and loving thing to do. Yet his philosophy says that one is to love his neighbors and he defines neighbors as all people we come in contact with. This violent deed in the temple might have been justified and quite probably the offenders should have been punished; but it seems from the account that Christ was not administering an affectionate parental chastisement. For the time being he was thoroughly angry, and anger is an imperfection.

Again, his attacks on the Pharisees, although undoubtedly laudable, were extremely severe and persistent. On comparatively little provocation he would burst into the bitterest denunciation, not only rebuking the men before him but denouncing the whole pharisaic order in forceful terms. A public character needs to feel pretty strong in his position before he dare go about calling a powerful class of people vipers to their faces. If these incidents show a lack of self-control that was human, the fact ought not to worry us. Granting that Christ was human, why should we on that account honor him the less or reject his teachings? Regardless of who he was, how he was born, or what happened to him eventually, the Christian doctrine of life which he brought is the best which the world has produced thus far in its history.

## THE BIBLE

The various statements of the miraculous Bible given in the creeds are all very interesting but they are not very convincing. I can remember no passage in the Bible where it is mentioned that all of its authors were inspired in any extraordinary way. The importance of the Bible does not come from the way in which it was written but from what it says. There is more truth and common sense in this book than in any other. The old testament gives a fairly accurate and unusually complete history of a people that considered themselves the intellectual and moral leaders of the world in much the same way that we Americans do today. From this history we can deduce many important and profitable principles, for "history repeats itself." Also the old testament gives some of the world's best literature on the subject of religion. Coming into the new testament it is valuable as being the vehicle by which we receive Christ's code of ethics and the story of Christ's life itself. And what else do we need as a religion? If all the churches and creeds and priests and preachers and prayer books were thrown away but we kept the story of Jesus and the sermon on the mount, we would have enough religion left to save the world.

It has been only in the last year that I have been able to decide what prayer means to me. As a younger lad I used

to think there was a powerful spirit somewhere who received my little prayers, examined their content, and if they were satisfactory shipped me back an answer. Now I have outgrown that order-blank and shipping-room idea. Prayer doesn't mean that the Big Ruling Intelligence needs to have me tell him what I need. But prayer clarifies the mind. By reviewing my problems before an infinite power in whom I have absolute trust, I unconsciously but surely relieve myself of worry, I find my questions arranging themselves in reasonable order, and as I think of the God who is interested in my success I gain new confidence for going ahead and probably I am more able to win that success.

## MIRACLES AND THE HEREAFTER

The miraculous plays a very small part in prayer of this type. In all my religious thinking I find it far more satisfying to take a logical and rational view of the world than the old supernatural view. Somehow it seems as though law ran everything everywhere today. What gain is there in thinking that it was otherwise a few centuries ago?

As to physical heaven or hell they seem so unnecessary to me that I have not even tried to decide what I believe about them. Heaven might be defined as the state of mind of a person who has honestly tried his best to live up to his principles. Hell would be the remorse of one who had not done this. As to sin; it is no gift to the world from a smoke-breathing devil. Each person has his moral fate in his own keeping. Sin is when he fails to do the best by his soul. Usually it is the result of a weak will-power or a contaminated conscience.

## THE GOOD LIFE

But the most important aspect of my school boy religion is its practical aspect. It gives me an answer to the question of all questions. What is the right way to live? If we assume that God has left the decisions of life to us, it follows that conscience is the best and only guide. But first I must try to educate and purify my conscience. Conscience must be separated from all wordly emphasis before we can safely follow it. As far as possible it must be washed clean of prejudice. It must train itself to open-mindedness. If one gives his conscience as it were a little fresh air now and then it is surprising how much it will help. By seriously thinking on the two sides of a question one can arrive at a better conclusion than when he thinks only on one side. The test comes when a man tries to follow out his conscience regardless of anything or anyone. If he does what he firmly believes is right he is not blameworthy no matter what the public may think to the contrary.

Take for illustration that person we have heard about so often, the Hindu woman who throws her child into the Ganges river. She firmly believes she is doing what her God would wish her to do—she is following her conscience. According to our Christian standards she does wrong in killing her infant, but how can we be sure our standard is any nearer right than hers? We of America are more advanced in mechanical civilization but I strongly doubt if we are necessarily the leaders of the world in religious thought. I admit it is wrong, according to my point of view, to practice human sacrifice, but just because I feel that way does not establish a certainty in the matter nor permit me to tell a

civilization thousands of years older than mine that its tenets are wrong. No, as between her conscience and mine we must look at the practical results of what each one of us believes to be right. I ought to be able to show her that her God would like a nice fat live baby better than a cold dead wet one. And so with other questions of conscience; that answer is best which brings the largest and highest happiness to the greatest number of persons in the world.

Religion is above all a personal matter. Creeds and church rules and systems of ethics are merely the convenient generalizations of what a number of men have thought. No one has a right to follow any line of conduct or accept any faith, Buddhist, Mohammedan, Mormon or Christian, unless he has arrived at those religious conclusions by his own thinking. His judgment will naturally be influenced by the creed that prevails in his family or in his part of the world. But he should follow the belief of the majority only so far as he personally agrees with the majority.

What my religion will be ten years hence I do not know. Then I may have different answers to the questions I have been speaking of in these paragraphs. But I suspect I shall believe then as I believe now that Christ and his teachings in the sermon on the mount are the center of all true religion for me. His doctrine is the simplest and it is also the most efficient. We can accept the miracles or we can leave them, we can believe in a physical heaven or hell or not as we choose, but the underlying principle of love is the same regardless of whether we hold theology that is conservative or one that is liberal. In my father's house are many mansions. In these mansions there will be room for all.

## He Loved a Lake

WE idled where the bank was blue  
 With strange flowers in a good young land,  
 Where new-born bracken reached to us  
 The closed sweet of her baby hand.  
 And over us in benison  
 The dog-wood held her Grecian cross  
 White while we marveled, and our feet  
 Were silent in the carmine moss.  
 Our hearts were silent. Surely here  
 The very God revealed His face,  
 And Jesus silent stood with us  
 And with dear silence blessed the place.  
 Then came the murmur of a wind;  
 A thrush sang in a hidden brake;  
 We were by Galilee, or here  
 The Master with us by this lake!  
 He loved a lake! A little deep  
 Whose shores sing with a breezy serf,  
 Where tiny foam in opal drift  
 Is piled within each pebbled kerf.  
 And here he stood with us a while  
 And bent the dog-wood—even now!  
 We know His peace within our souls,  
 His holy cross upon our brow.

BENNETT WEAVER.

# British Table Talk

*Detroit, July 10.*

**A**FTER SPENDING July 4 in Detroit we left on Monday for Pelee island, and so returned for a few days to Canadian soil. It seems odd to have to pass the customs once more and again to produce information respecting one's purposes, ancestry and other matters, but it was worth this and the somewhat prolonged journey to reach this delightful island on Lake Erie. Here the camp which is run by Pelee Island the Central Methodist church of Detroit has its home.

It is a well-ordered camp in a beautiful situation. The island itself has, I believe, about 800 inhabitants (with an automobile for about every family and an ample provision for their spiritual needs). It has also many crops of barley and other grain and of tobacco. In the winter it is ice-bound, but three men, roped together, take over the mails. Sometimes automobiles can make the journey over the ice, but last winter one such car was lost and a family perished. Once there were Indians here, but not now. There are certain Mennonites who settled here in recent years. I hope to meet with some of this interesting brotherhood. It is a curious sensation to be apparently by the seaside and to watch horses drinking the water! For an Englishman, who seldom spends a year without seeing the sea, it is a strange experience to meet with many people who have never seen the sea. These wonderful lakes are for them their sea. To live in such a camp is a sheer delight. On Saturday I return to Detroit for a second Sunday.

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## July the Fourth

Speaking for myself, I love a cheerful noise. I have nothing but goodwill toward the citizens of the United States in celebrating July 4. But to spend the vigil of July 4 and the day itself in the center of an American city is like a return to the days when London was bombed by aeroplanes and defended by a ceaseless barrage of guns. The demonstrators did not cease from their labors by night or day. The variety and volume of the rows was remarkable. On Sunday night it seemed as if someone were firing a revolver for hours. There was no mistaking their enthusiasm. At the services on Sunday it was my happy lot to thank the people for giving a stranger within their gates the chance to speak the word of thanksgiving for all the way this people has been led these hundred and fifty years, and, by way of token, to offer my tribute before the memory of Thomas Jefferson. The story of his fight with Hamilton is the most illuminating story out of the early years of the republic. The United States of America does well to honor this passionate believer in democracy. I spoke upon the words, "Thou hast beset me behind and before," and applied the words to the nation. God in history and God waiting to guide the people who trust him at the gate of the future! . . . On Monday night we sat on the shore of Pelee island and let off crackers and fireworks, and then in a circle we sang, "My country, 'tis of thee." Anyone who keeps his eyes open in a city like Detroit must see how many are the nationalities out of which the nation has been made and how difficult it must be to weld them into one. Hard as it must be it is clearly being done. In the process even the racket of the patriots at 2 and 3 and 4 a. m. can be understood.

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## The United Church Of Canada

It was a happy experience to see a little of this church in the enthusiasm of its early days. But if a visitor were to intervene in the controversy between the "Uniteds" and the "Continuings" he would most likely be attacked by both and warned off the premises. Certainly a brief spell in Montreal and Toronto does not justify a visitor in pronouncing upon the questions at issue. Some there were who reported certain grounds of difference which were not plain at a distance; it would appear that there is a certain suspicion of the doctrinal correctness of the "Uniteds" and of the "social gospel" to which the Methodist church in

particular had been favorable. Dr. Gunn showed me a diagram which illustrated the steady trend in Canada towards reunion between the churches. It is certainly remarkable to see how swiftly, as the church reckons time, and it would appear inevitably, the process of reunion has been proceeding. At present the new church is full of enthusiasm, the leaders in honor prefer one another. The Methodists in Toronto have most wonderful offices to contribute to the United church. No English church of which I have any knowledge can provide so complete an equipment. There is a large printing-press, which can do four-color printing! Some of my friends were clearly trying to believe me, when I told them with what modest staffs and accommodation certain of our English societies do their work. Knox college is a very beautiful building; at present and for some time it will be the home of two colleges, but in the end it is to go to the "Continuings." The steps by which in the end this was decided show a fine spirit of magnanimity, especially on the part of the principal who must see the building which he had planned and worked for leave his hands. It is an age of experiments in church organization; every student of the church of the future will keep his eyes on Canada and cherish the hope that its varied traditions will not be merged in a colorless society, but will be preserved and come to their true fullness in fellowship. Canada is still at the beginning of its life; it will have in future years a great population, and it may prove to be a great gift if the United church of today can save this people yet to be from sectarian waste and bitterness.

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## Interchange of News Between Great Britain and America

To judge from the provision made in the press of the middle west, there is no great demand for news from Europe or even from Great Britain. In the best journals of New York there is a most generous provision of news from the countries of Europe. No British paper has the necessary space to give as much to the news from America. But apparently in the middle west there are fewer direct links with Europe. Certainly it is difficult to learn from the press what is happening in Great Britain. No one with any knowledge of the press would blame those responsible for not providing news which is unsought. The newspaperman has to remember the mind of his readers. If I were editor of a Detroit paper, I should probably give no greater space to European affairs than is given now. The disquieting thing is that there appear to be in the political field so few common interests which are shared by these vigorous and forward-looking Americans and the peoples of Europe. Is

## Contributors to This Issue

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SAMUEL MCCREA CAVERT, general secretary federal council of churches.



reality there are important concerns which they *do* share, though they may not be aware of it. In this modern world there is only one stage and only one action; we are all in it, and no one

nation is saved except in a saved race. It is only the churches which can bring this truth home, and they in every country will have a hard task.

EDWARD SHILLITO.

## The Book for the Week

### If Summer Comes

**T**HE FAILURE of the public school system to give any conscious recognition to religion presents a grave problem to all who believe that religion is a vital factor in education. The fact that the public school of today so largely monopolizes the children's time adds to the difficulty. The Sunday school secures their attention only for a fragmentary half-hour per week or less and, under modern conditions attending week-end visits and vacations, is lucky if it succeeds in obtaining even this tiny fraction of the week. To many it has seemed that the only way out is either to bring about the introduction of some form of religious education in the public school itself, or at least to reclaim certain hours from public school time for religious education in week-day church schools.

Meanwhile, an alert young minister who served until recently in Dayton, Ohio, has found another approach to the question, which makes one wonder why it has not been tried sooner and more often. The First Lutheran church of Dayton, under the vigorous leadership of Dr. Miles H. Krumbine, has inaugurated and successfully maintained for several years a summer school or religious education, meeting from 8:30 to 11:30 every day, except Saturday and Sunday, for four weeks in the summer. This makes possible sixty hours of intensive religious training—approximately twice as much as a child would receive as the result of unfailing attendance at Sunday school throughout a whole year.

The little book which describes the experience of this Dayton church is entitled "A Summer Program for the Church School."\* It differs from nine-tenths of the books on religious education in that it is the record of something which has actually been done—not a discussion of theory. It is intended as a guide and helper to the people who are confronted with the opportunity and responsibility of actually carrying out the program of religious education in a local church, and has the enviable distinction of setting forth plans which can be readily put into operation by a church with only the ordinary equipment and resources.

The most remarkable thing about Dr. Krumbine's experience appears to be that he has actually succeeded in educating the church itself to a deep sense of responsibility for religious education. So much is this the case that the church now provides the budget for this summer program of religious education as gladly and as enthusiastically as it provides for the pastor's salary.

The program, as carried out at Dayton, includes a primary emphasis upon worship, one period every day being devoted to public worship conducted entirely by the pupils. Music and the dramatic method also figure so conspicuously that there is a director of music for the entire school and likewise a director of dramatics. One period each day is also given to mission study, this term, however, being interpreted so broadly as to find its main interest in biographical study. Projects of service in the community are also built into the program. One of the noteworthy features of the school is that all the teachers are paid a modest salary in order to be able to place the school upon a responsible educational basis. Most of the teachers are drawn from the staff of the public school system.

The perusal of this simple story gives one new faith in the

possibilities of a church which really believes in religious education sufficiently to treat it seriously.

SAMUEL MCCREA CAVERT.

### Other Significant Books

**D**EAN INGE is so interesting an essayist that one may be grateful for anything coming from his pen, even if it is a collection of heterogeneous articles contributed to the press of England. *LAY THOUGHTS OF A DEAN* (G. P. Putnam's Sons, \$2.50), reveals the mind of England's most popular pulpiteer animadverting on any number of subjects. While Dean Inge is never conventional in the method of his approach to the problems of his day he arrives at opinions which glorify common sense. Sometimes one wonders whether his views are not more common sense than they are Christian. At least he is not particularly sympathetic to the principles of Jesus which are most typically expressed in the sermon on the mount and which he would call "Palestinian Christianity." Here are a few of his views chosen at random: Adultery ought to be made a crime once more or private revenge permitted. The Russian revolution was largely made in Germany. Capital punishment is justified but ought not follow automatically upon conviction without regard for the character and potentialities of the criminal. The bishops of the American Episcopal church lack intellectual distinction. We must strike some kind of balance between the orient's ideals of plain living and our "consumptionism." The prophet of the future will probably speak to us neither from the pulpit or the platform but from the stage. We await the great dramatist. Englishmen are deteriorating physically but not in character. The genius of Dean Inge is well established by the quality of these essays, tossed off as they are in his leisure moments.

*CASE STUDIES FOR TEACHERS OF RELIGION*, by Goodwin B. Watson and Gladys H. Watson (Association Press, \$3.00). Here is a new kind of teacher training book in which the problems of religious education are presented to the student in the form of case studies. The cases have been carefully selected and cover every sort of educational problem from training in worship to proper use of athletics in class activities. Professor and Mrs. Watson always know how to ask the most pertinent questions in regard to the particular case under consideration. Their book ought to prove a capital textbook for training classes using the discussion method and it would moreover be a valuable addition to the church school library. Ministers who essay to preach children's sermons may be interested in this particular case study which we offer as a sample: A minister who knew that children like to see things illustrated in the concrete preached a sermon on the text, "Ephraim is a cake not turned." To illustrate the point of the text he brought a frying pan into the pulpit with a pancake fried only on one side. The ethical application was a warning against doing things by halves. The children were very much interested in the frying pan but couldn't tell their parents the application. The question before the meeting is, What mistaken assumption prompted the use of this type of concrete metaphor? The book abounds in cases equally illuminating for students of educational psychology.

*THE BOOK NOBODY KNOWS*, by Bruce Barton (Bobbs Merrill, \$2.50). A year ago Bruce Barton startled the world with his fresh and highly Americanized life of Jesus. His success with

\* A Summer Program for the Church School, by Miles H. Krumbine. University of Chicago Press, \$1.50.

"The Man Nobody Knows" has prompted him to produce a companion volume on the Bible. The second book really atones somewhat for the first. No daring generalizations of interpretation are attempted. Mr. Barton contends himself with an effort to tell the story of the Bible in a way which might appeal to the spiritually untutored mind of today. The job is on the whole well done. Mr. Barton betrays a degree of acquaintance with

Biblical criticism which might be regarded as phenomenal for a layman, even for a layman raised in a parsonage. Yet it is hardly sufficient to support an undertaking as ambitious as the author essays. But this limitation does not destroy the charm of the book. It is a thoroughly readable book which may easily beguile several hours in the summer hammock and which will bring profit even to experienced Bible students.

## A COMMUNICATION

### Echoes of the Concord Hooliganism

EDITOR THE CHRISTIAN CENTURY:

SIR: Under the caption of "The Suppressionist Viewpoint," a Boston paper publishes an apology or defense by a citizen of Concord for the recent browbeating in Concord of the young people's peace conference. The statement grossly mistakes facts known to multitudes, and the affair has now become so notorious that it should not be allowed to pass until the truth is made so plain that all must admit it. This particular apologist makes mysteries of matters which he could have cleared up in half an hour. He says that it is not easy to ascertain the facts with regard to the Fellowship of Youth for Peace. It is perfectly easy. The fellowship is an organization of young scholars, largely students in our colleges, whose hearts revolt at the horror and monstrosity of the present war system, and who are earnestly devoted to supplanting war by law and promoting friendship and cooperation among the young men and women of the various nations. They are republicans, democrats, socialists, like the rest of us. Their various political or social beliefs have nothing to do with their organization, which is concerned with the one object of world peace. "Why do they allow communists to address their meetings?" the alarmed writer asks. I do not know that any communists did address their meetings. Professor Skinner of Tufts college and Mr. Speight of King's chapel, the lecturers whose meetings were rotten-egged the worst, are certainly not communists. But why should communists not speak in peace meetings? The Pilgrim fathers were at one stage communists; so were the early Christians; so were Emerson's idealistic friends who went with George Ripley to Brook farm.

The writer says that the Concord Episcopal church did not understand the character of the young peace people when it gave them the use of its parish house for their meetings. This is untrue. The rector and officials of the Episcopal church understood the situation perfectly and their fine hospitality when the Unitarian church, stampeded by the legion men who tried to keep the peace conference out of Concord, withdrew the proffered use of its vestry, will redound to its honor. As another has said, What else should be expected in the diocese of Phillips Brooks and William Lawrence? We should not fail to remember that the Unitarian minister stood staunchly by his Episcopal brother in welcoming the young people to Concord at their opening meeting.

It was the ex-soldiers who were responsible for the whole folly and wrong. They came out in a manifesto in the Boston papers, when they learned the peace conference was to be held in Concord, accusing the young people of sinister motives and of plotting to "undermine and overthrow the constitution." It was of course insane and ridiculous, but it was enough to stir up the young hoodlums to their row in the church, a row kept up intermittently through the week, until the young people's clothing and their nerves were so damaged, and their lecturers subjected to such indignities, that they properly called off their conference and went home. One word from the ex-soldiers would have quelled the disturbance at the church; but the word was not spoken, and the perfunctory "regrets" counted little.

The apologist says that the meeting of six hundred citizens in the Concord town hall united in condemning the young peace

people, with only three dissenting votes. This statement flagrantly misrepresents the Concord character to the outside world. No statement, fairly framed or clearly understood, of the purpose of these fine young scholars could ever have secured such a vote in Concord. The kindness of the Concord people, and their attendance at the lectures, grew steadily through the week, as the simplicity, courtesy, and high-mindedness of the young people became apparent and their vicious villification by the veterans was exposed; and at Dr. Speight's lecture, three hundred were present.

The performance at Concord was of the same sort as the attempt of the hoodlums in khaki to howl down the peace meeting on Boston common on Armistice day last autumn. The plain people are sick of this sort of thing. The recent meeting at the Old South meeting house in behalf of free speech did not come too soon. There is no mob so hateful as a military mob, prating of patriotism and of law and order. If the veterans do not know, then it is high time for the community to remind them drastically, that they can prove their prowess in a more valiant and more respectable way than by breaking up peace meetings. Ex-soldiers are under the same obligation as other folks to act like gentlemen.

It is not a question whether pacifism or socialism or any other ism is orthodox. It is a question whether any doctrine, however unpopular, which is represented by peaceable people who behave themselves, is to be denied a hearing or stoned out of the home of Emerson, Alcott, Thoreau, Hoar and Sanborn, or of any self-respecting American community. It would seem that a meeting of a very different character from that reported should be held in the Concord town hall. It would seem that another free speech meeting at the Old South would be wholesome.

Boston.

LATHROP LORING.

## THE SUNDAY SCHOOL

Lesson for August 1. Lesson text: Exod. 13:17-22; 14:10-16.

### God Opens the Door

WE OFTEN say that "man's extremity is God's opportunity." This truth is illustrated perfectly in the experience of our lesson. The story is familiar from our childhood: the march away from the plague-stricken land, the approach to the Red sea, the terrible news that the king and his powerful army are in full pursuit, the barrier in front, the army behind, the confidence of Moses, the opening of the sea, the passing over of the children of Israel, the complete overthrow of Pharaoh and his hosts in the sea, the songs of triumph on the farther shore. Yes, it is a story which we learned as children at our mother's knee, but have we learned anything since? Has the experience

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of living taught us that God has a way of opening doors in solid walls? Meeting seemingly impassable obstacles, do we come full of faith and with all our hosts? And has God again and again bared his mighty arm and carried us through? Has life taught us that he does this? Unless we have learned well that lesson, we only waste our time upon this old testament illustration of that remarkable fact.

There is that baffling story of George Mueller and his orphanage. How did he get the money to keep it going? Psychologists have explained it to their own satisfaction, but not to mine. Do you not believe that God takes care of his own? A friend of mine, after worshipping with growing congregations for years in a little, inadequate building, planned a beautiful, stone church. Most generously the congregation gave, but one day there came a crisis. Just as the perplexed, but godly, minister was about to go into his pulpit, his phone rang and a woman offered to send in a check for forty thousand dollars, the exact amount needed. I do not have to explain it. I state the fact and let you do the explaining, by psychology, telepathy, coincidence or any other method you may choose.

Moses did not sit down and wait for God to do it all; he packed up and started; he went as far as he could go in his own power. When he had gone as far as he could go, God opened the door. That is a very important part of this narrative. God seems to do but little for lazy people; he seems to do everything for those who first do all in their own power. I believe that; I live by it. "God helps those who help themselves." That is a proverb proved true by the experience of the race. No type of faith is more needed today than that which holds firmly to the truth that God is alive and is now working in his world, molding events, helping all good forces forward. It is not enough to have the backward look and to admit that God worked in ancient Israel, that he wrought with Cromwell, that he stood by Washington and Lincoln; we must admit that God is working in his world today and that he is more interested in

us than we are in ourselves. The Grand Architect of the universe cannot but be interested in his plans; the Father cannot but be interested in his children and how they develop. It would seem that if we can accept anything religiously we are bound to believe this. The stars fight for righteousness; the universe is built for the success of God's followers. This is fundamental.

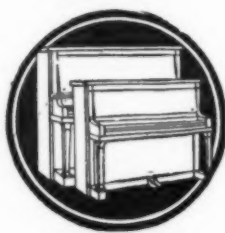
We must be very sure that we are doing God's will—that is the big factor in this case. Jesus taught us that one is not to leap from temple towers and expect God to carry one safely down. We cannot plan foolish enterprises and claim God's deliverance. God helps the man who is moving in harmony with his divine will. Therefore, aside from prayers of gratitude, I have come to the place where it seems to me that only one prayer is valid: "Thy will be done." The whole effort of our lives should be to attain harmony with God's will.

"Our wills are ours, we know not how,  
Our wills are ours to make them thine."

All religion may be defined and lived in terms of harmony with God and man. Unless God plans the house they labor in vain who build it. Before any enterprise is undertaken in God's name, long and earnest study, meditation, consultation and prayer should be employed. Only when we are sure that God's will has been found should we embark upon our plans. Our plans? Never—his plans. Too frequently we draw up the blueprints and then seek for God's approval. We cannot expect God to finance a miserable, selfish scheme of our own. It is a tragedy to cry, "God wills it," unless we are sure that he does. Our failures teach us to follow only pure motives. But if we are walking in God's steps, though that path seem to end before a stone wall, God, in his own time and method, will carry you through and on. Nothing is more sure than that. To find God's path, that is the essential thing. Where our strength fails, Almighty God steps in.

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# NEWS of the CHRISTIAN WORLD

## A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

### New Dean for Bexley Hall

The Rev. Charles E. Byrer, professor of church history at Bexley hall, Gambier, O., has been elected dean of that theological school of the Episcopal church. Dean Byrer succeeds Dr. Frederick C. Grant who resigned because of the action of the trustees of Kenyon college, of which Bexley hall is a part, allocating to the general college endowment funds which Dr. Grant held to be the rightful possession of the theological school.

### Negroes Prominent in "Y" Delegation

The American delegation to the world's Y. M. C. A. conference which meets next week at Helsingfors, Finland, contains 19 Negroes. Ten of these are in official relations with the Y. M. C. A., seven are boys and two are students. Of the students, Max Yergan, after speaking at the Helsingfors conference, will go to Denmark where he will attend a meeting of the general committee of the World's Student Christian federation.

### Quakers Develop Work for Former Refugee Children

From Austria come reports of increasing popularity of the so-called 'after care clubs' developed by the Friends' service committee. These clubs are composed of boys and girls who lived in private homes in England during Austria's famine years, 1920-22. On their return to their own homes these boys and girls were gathered into clubs in order to improve their English and to promote fellowship with one another. As the members of the clubs have grown older these have tended to change into discussion groups with a strong interest in international problems. There are now about 130 members of these clubs in Vienna.

### Another Church Quits Sesquicentennial

Presbyterians, through Dr. Lewis Seymour Mudge, stated clerk of their general assembly, announced their withdrawal from the support of the Sesquicentennial exposition at Philadelphia. The Presbyterians were influenced in this decision by the same factor which induced Bishop J. F. Berry to withdraw Methodist support, namely, the decision to keep the exposition open on Sunday.

### Next Eucharistic Congress In Australia

Sydney, Australia, has been chosen as the scene of the Roman Catholic eucharistic congress to be held in 1928. Preparations are already under way and it is hoped to make the congress as much of an event in the religious life of Australia as was the recent session in Chicago in that of America.

### Another Church to Build Apartment House

New York city is to have another church located in an apartment house. 924

The famous west 23rd street Presbyterian church, which had stood since 1853, closed its doors on the last Sunday in June. A 15-story apartment house will be erected on the same spot. In this the church will be housed with its auditorium, Sunday

school and recreation rooms, and pastor's study. Enough income will be received from the apartments in the building to carry the costs of maintaining a church. It is said that there are only three Presbyterian churches in all New York city

## Suggests Basis for Chinese Mission Colleges

DR. J. LEIGHTON STUART, president of Yenching university, union mission college in Peking, China, recently contributed to the Chinese Students' Monthly an article on "The Future of Missionary Education in China." This article, reprinted in pamphlet form, is now being widely distributed. In it Dr. Stuart, after outlining the difficulties now confronting the Christian schools in China, suggests some reasons why China may find it wise to allow the continuation of those schools, and some ways by which their contribution to China's welfare may be enhanced. The concluding sections of Dr. Stuart's article say:

"Whatever may be our theoretical opinions concerning a purely Chinese system of Christian schools, we are facing, in the famous phrase of Grover Cleveland, a condition not a theory. The fact is that the schools are now largely staffed and controlled by foreigners and if they are to live at all must for some time yet be largely supported by foreign money. Meanwhile the flaming into existence of a new national self-consciousness, further aroused by the recent occurrences in Shanghai and elsewhere, has revealed an anomalous situation which the missionaries at any rate had not clearly appreciated before, and for which neither they nor the Chinese of the present are primarily responsible. It is a situation naturally quite galling to patriotic Chinese and must be remedied. To begin with, the treaties ought to be so revised as to cancel hereafter all special privileges for foreigners engaged in religious work. I for one confidently hope and expect that this will be done. If the schools are to be continued it ought to be in conformity with Chinese law and with the approval of Chinese public opinion.

### TWO POSSIBLE COURSES

"What next? It seems to the writer that there are only two really possible solutions. The first is a thoroughgoing effort to get rid of the schools once and forever. Whatever happens to the present treaties, the Chinese people have it in their power to accomplish this. A nationwide boycott would result of course in temporarily closing them and would so dishearten the foreign teachers that most of them would probably retire without delay. Not only so, but the funds for their maintenance are chiefly contributed from year to year and these would promptly begin to cease. In fact this effect is already being felt in America. Such a solution would eliminate the issue entirely and would ensure that the youth of China studied in Chinese schools with-

out irritating interference from Europe and America, but it would be a bitter disappointment to many in those countries who had tried to do their bit for China and it would leave behind a trail of bad feeling on both sides. However, the Chinese would be fully and unquestionably within their rights in taking this action. What would be the equity in property settlements is of small importance where the human and spiritual interests were all shattered. The buildings could be appropriated by Chinese, or destroyed, or stand as monuments to idealistic folly.

"The other solution, and the one that I am convinced is the best for all concerned, is that the Chinese cooperate with mission agencies in making these institutions acceptable to their people and really beneficial. They would find the missionaries surprisingly ready to meet their desires. For, however, we missionaries have been guilty of crudities and bigotries and unintelligent narrow-visioned conceptions of our task, we do after all want to serve the best interests of China. The real test of our attitude is not so much the history of western dealings with China as whether we who are now responsible respond in a truly Christian way to the present demands of the Chinese people. We represent a large amount of goodwill expressed in money and in teaching service which can be capitalized by the Chinese to their own advantage. The more quickly and completely the institutions become Chinese, the more happy will those who now maintain them be.

### FRANKNESS NEEDED

"The aim is essentially the same on both sides. What is needed is more frank and sympathetic mutual understanding. If the faults suggested earlier in this article are to be corrected, pressure from Chinese sources will be more effective than anything else. Sometimes it may be necessary for this pressure to take drastic forms, whereas again a little kindly advice may be sufficient. Especially ought the control and the administrative positions to be in Chinese hands as rapidly as qualified individuals can be secured, and the schools be registered under the law subject to the Chinese educational authorities. Even as this becomes realized I see no reason why they should not continue to receive financial assistance from abroad. Indeed, this should apply to private schools which never have been under foreign control or committed to any religious basis. I know of one such institution planning an appeal in America now, and I hope it will be most successful, as it deserves to be."

that have not, during the last hundred years, moved out of the parishes in which they were organized. By erecting an income producing building, the west 23rd street congregation hopes to withstand indefinitely the pressure to migrate to residential districts.

#### House Chaplain Returns To Pastorate

After ten years as chaplain of the house of representatives, Dr. James S. Montgomery has returned to the pastorate of the Metropolitan Memorial Methodist church of Washington, D. C.

#### Bishop Gregg Declines Howard Presidency

Bishop John A. Gregg of the African Methodist church has declined the proffered presidency of Howard university, Washington, D. C. Much interest was created throughout Negro circles in the United States by the election of Bishop Gregg to this position. Had he accepted Bishop Gregg would have succeeded Dr. J. Stanley Durkee, who leaves Howard to become the pastor of the famous Plymouth Congregational church, Brooklyn, N. Y. Bishop Gregg might have accepted the position had it been possible for him to do so and at the same time retain his position as a bishop of his denomination.

#### Gandhi Stays In India

The Indian Social Reformer of Bombay, announces that Mahatma Gandhi has given up the idea of going to Finland. It had been reported that the mahatma would attend the world's conference of the Y. M. C. A. to be held at Helsingfors.

#### Mr. Shillito Preaches In Chicago

The Rev. Edward Shillito is to be the preacher at the Kenwood Interdenominational church, Chicago, June 25, Aug. 1 and Aug. 8. Mr. Shillito is the regular British correspondent of The Christian Century. Following Mr. Shillito the pulpit of the Kenwood church will be filled for four Sundays by Dr. Theodore Gerald Soares of the University of Chicago. The pastor of the Kenwood church, Dr. Albert J. McCartney, will be preaching in San Francisco and Pasadena, Cal., during the summer.

#### Transylvania Successful In Financial Campaign

Transylvania college, famous Disciple institution at Lexington, Ky., has successfully completed a financial campaign which will free that school from debt and provide a largely increased endowment. More than \$1,000,000 has been raised in a campaign extending over two years. In addition to this sum, the Rockefeller foundation will give \$80,000.

#### Complete Plans for Bishops' Crusade

The Episcopal church is rapidly completing its plans for a national evangelistic campaign which is to start in January of next year. The campaign is to be known as the bishops' crusade. It will be under the leadership of Bishop Thomas C. Darst of East Carolina, who, with a group of other bishops will direct the work of about

200 evangelistic preachers for a week of intensive meetings, after which there will be a careful system of follow-up used. According to the statement given out by the bishops' commission it now takes approximately fifty members of a church to add one new communicant. It is hoped that the coming campaign will change this ratio.

#### Christian Scientists Warned Against Schism

Mr. Archie E. Van Ostrand, the newly elected president of the mother church of Christian Scientists, at a recent annual meeting held in Boston, warned members of the church against divisive movements. "Let us beware," he said, "of those who advocate the dissolution of the mother church on the ground that the need for

organization is passed, or upon any other ground. Such so-called Christian Scientists are not true followers of Mrs. Eddy. The secret effort of error is to divide and conquer. If there was any one thing that our leader considered most important for the protection of Christian Science from adulteration and to save the public from imposition, it was that the mother church and its branch churches should continue in obedience to the plain intent of and clear instruction in our church manual." Conspicuous advertisements carried in city newspapers indicate that there are breaks within Christian Science ranks of importance.

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THE CHRISTIAN CENTURY

worth college, Spokane, Wash., the degree of doctor of divinity was conferred on the Rev. James Hays, pastor of the First Presbyterian church of Kamiah, Ida. Dr. Hays is a full-blooded Nez Perces Indian. He has been in the Presbyterian ministry for 42 years. Thirty-four years ago he was called to the pastorate of the church in Kamiah where he has remained ever since. Each year, how-

ever, his church has released him for periods of from three to six months for special preaching service among the Indians.

### Crowds Throng Meetings

Led by Stanley Jones

The British Weekly contains the following paragraph from Sinla, India: "During the first week in May for five days our local theater was crowded to its utmost capacity to hear Dr. Stanley Jones. Europeans of all ranks in society and Indians of all creeds were mingled in the audiences. Amongst the most regular attendants were the commander-in-chief and Lady Birdwood and the bishop of Lahore. Leading men connected with the government took the chair, some of them Christians, but two of them non-Christians, Sir B. N. Sarma and Sir B. N. Mitra. Mr. A. G. Clow, son of Principal Clow, presided at the final meeting. As a result about fifty Indians signed their names as desirous of joining Bible classes."

### Y. W. C. A. Opens Hotel In Los Angeles

Under the auspices of the Young Women's Christian association the Figueroa hotel is to open in Los Angeles on Aug. 1. The hotel contains 400 rooms and is modern in every respect. It is planned to open the hotel to the general public, but to pay particular attention to the needs of business women.

### Missionary Directs Arctic Fliers

The Witness, Episcopal weekly published in Chicago, quotes a letter from an unnamed Episcopal missionary in Alaska telling how members of the Detroit arctic expedition were guided on their way northward. When the aeroplane appeared over the mission station, according to this

writer, there was wild excitement among the Esquimaux and Indians. Notes dropped by the fliers asked, "In which direction is Fairbanks and what river is this? Please spell it on the snow." The



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## Pope Condemns Attitude of Mexico

**POPE PIUS** has sent a circular letter to representatives of the Roman Catholic church in all parts of the world calling for special prayers on Aug. 1 for the cessation of the Mexican government's persecution of Catholics and for divine pardon of those guilty of ordering and carrying out measures which are characterized as illegal, unjust and inhuman. The day chosen by the pope for special prayer is the festival of St. Peter-in-chains, and commemorates the prayers of the faithful during the early persecutions.

### CALLS GOVERNMENT HYPOCRITICAL

"The holy see," says the pope's letter, "continues its reserve on the grave news of the grievous treatment of the church in Mexico, where, under hypocritical forms of pretended legality, those controlling the government of this unhappy nation are carrying out true and real persecution against the Catholic religion."

"It is not necessary to recall the grave and sorrowful facts daily multiplying in Mexico, since, while the emissaries of other religions are permitted the widest liberty, this liberty is denied to Catholics in a fashion which would dishonor any civilized people. The Mexican government, in fact, not only refuses to permit the residence in Mexico of the pontifical representative, but has gone so far as to

expel the apostolic delegate, Mgr. Caruana, alleging false and calumnious motives.

"Moreover, expulsions of prelates and foreign religious persons, even sisters, are continuing in a fashion more inhumane than would be adopted even against the most vulgar malefactor. The number of domestic prelates and dioceses has been limited arbitrarily; colleges and seminaries have been closed, and conditions unacceptable to their conscience have been imposed upon them as preliminary to the exercise of their ministry. Churches from which prelates have been violently driven out have been occupied by the civil authorities on the pretense that they have been abandoned.

### SPECIAL PRAYERS NOW ASKED

The letter recalls the pope's recognition of the situation on December 14, 1925, when he declared he was praying daily for his Mexican children, and his recent personal letter addressed to Cardinal Pompili, vicar of Rome, urging Catholics throughout the world to pray for the afflicted Mexicans.

"Now, however," the letter goes, "since the afflictions of our Mexican brothers continue, it is necessary to increase the prayers for them; wherefore the pontiff desires the faithful to be invited to join him in prayer on Aug. 1."

### OPPORTUNITY EXTRAORDINARY FOR PASTORS ON VACATION IN AUGUST

During August 1926, Dr. Wilbert W. White, President of The Biblical Seminary in New York, will personally conduct two courses of Bible study for pastors exclusively, at Columbiana on Lake George, the estate of a hundred acres owned by the Seminary, and adjoining the famous Silver Bay Association grounds. Each course will continue two weeks, the first beginning on Tuesday, August 3rd, and the second on Tuesday, August 17th. The design is to illustrate method of mastery combined with latest spiritual and practical results.

A real vacation may be combined with this opportunity. Exceptional mountain and lake scenery, places associated with early American history, with ample facilities for boating, swimming, tennis, archery and other outdoor recreation make this about ideal for a vacation combination. The number will be limited to fifty. Only those registering for a full two-week period will be accepted. The expense will be under twenty dollars a week. Incidental advantage may be taken of attractive features of the Silver Bay August program.

Of the Conference on Group Functioning to be conducted at the same time, Dr. David M. Sweets of Louisville, says "One of the most unique and far-reaching experiments of modern times." This conference is to be attended by representatives of over fifty colleges, universities and theological seminaries. For further particulars about the pastors courses address, Wilbert W. White, in care of Silver Bay, New York

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natives accordingly, under the missionary's directions, tramped the name of the locality in the snow and poured ashes into their tracks in order to make the writing clearer. They also formed in a long line with an arrow at one end pointing toward Fairbanks. After the aeroplane had circled above the impromptu map-making it flew off in the proper direction.

#### Pastor Cooperates with Public Library

Rev. David J. Donnan, minister of the First Presbyterian church, Helena, Mont., recently printed a list of books for summer reading by members of his congregation. The list as it appeared in the church bulletin was taken by the librarian of the Helena public library and developed into a special display in the library.

#### Mission Investigating Commission Returns

A commission sent out by the Disciples of Christ to investigate conditions on the mission field has returned to this country after an absence of nearly six months. Two members of the commission, Rev. J. R. Golden and Rev. R. N. Simpson, have already appeared before the executive committee of the United Christian missionary society to make a preliminary report. The final report, which will be released to the church at large, will be made after the chairman of the committee, Rev. Cleveland Kleihauer, of Seattle, has been able to join and confer with the two other members of the commission.

#### Lutherans Develop Radio Chain

The Missouri synod of Lutherans is soon to open a radio broadcasting station on the grounds of Concordia institution, Bronxville, N. Y. This makes the third of a series which now includes stations KFUP, St. Louis and WRBC, in Valparaiso, Ind. Additional stations are to be established soon on the Pacific coast and in Europe.

#### Evangelistic Leaders in Conference

More than forty evangelistic secretaries of all denominations represented in the federal council of churches held a three-day retreat at East Northfield, Mass., beginning June 23. Among the speakers were Dr. Robert E. Speer, Dr. George G. Mahy, secretary of the commission on evangelism of the Presbyterian church; Dr. George C. Pidgeon, former moderator of the United church of Canada; Rev. Andrew L. Gammack, secretary of the commission on evangelism of the Episcopal church, and Dr. Charles L. Goodell.

#### A Glimpse of Modern England

Small windows sometimes give revealing glimpses. Take this paragraph, for example, in the *Christian World of London*: "For over a century the bells of St. Martin's, the parish church of Birmingham, have rung for about an hour and a half every Tuesday evening. Last week, however, they were stopped. Some of the ringers had come long distances to ring their accustomed 'changes' on the bells, but not a single peal was heard all the evening. Why? A choir of Welsh miners were singing on the adjoining bull ring,

in order to collect money for hungry women and children, and the ringers, with true chivalrous instinct, thought they ought not to be interrupted."

#### College Graduates Will Provide Endowment

Upsala college, a Lutheran institution at East Orange, N. J., is to have an endowment of \$500,000 at the end of 20 years. The endowment is being gathered by actions of the graduating classes. A year ago the graduating class chose endowment insurance as individuals as their investment and this year the graduates are investing in a building and loan association. By this means it is planned that in 20 years accrued interest, plus the increased principal, as new classes enter the seminary will provide the college with the endowment which it needs.

#### Methodist Paper Endorses Baptist Position

The Western Christian Advocate, an official weekly of the Methodist church published at Cincinnati, has endorsed the position on evolution taken by the recent southern Baptist convention. After quoting the Baptist resolution: "This convention accepts Genesis as teaching that man was a special creation of God, and rejects every theory, evolution or otherwise, which teaches that man originated in or came by way of a lower animal ancestry," the Methodist paper says: "We believe that man was a special creation of God. This is the teaching of the scripture. It is also the conclusion reached by a number of leading scientists today. Man was never an animal."

#### Start Raising Fund for Latin Schools

Under the leadership of Bishop William F. Oldham, of the Methodist church, the committee on cooperation in Latin America has begun to raise the \$2,500,000 sought to improve the educational work of the evangelical churches in South America. The needs have been presented in Pittsburgh, St. Louis, Kansas City and Wichita, and subscriptions amounting to \$125,000 have been received. It is thought, also, that much has been pledged which has not yet been reported to the headquarters of the campaign.

#### BOOKS RECEIVED.

The Church and The Sex Question, by John W. Coutta. Doran, \$2.00.  
Aspects of Ethical Religion, by Horace J. Bridges. American Ethical Union, \$3.00.  
Young Islam on Trek, by Basil Mathews. Missionary Education Movement, \$1.00.  
The Moslem Faces the Future, by T. H. P. Sailer. Missionary Education Movement, \$1.00.  
The Practice of the Principles of Jesus, by William P. King. Cokesbury, \$1.50.  
Strength of Religion as Shown by Science, by Charles E. de M. Sajous. Davis, \$2.50.  
Cornish Granite, by E. C. M. Stewart and E. Satterthwaite. Parsons, \$1.50.

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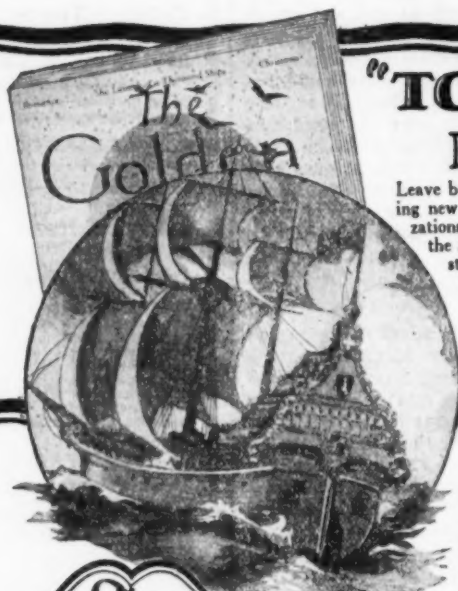
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